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and in Scotland—and we are led to infer that the treatment of child paupers is the only consideration involved. There is no intimation that differences of administration with reference to adult paupers ought to be at least considered not to mention a number of the other factors in the problem.

But it is perhaps well to leave the weaknesses of Mr. Chance's statistical work to his English critics who are themselves more or less involved in the controversy. To Americans much of that controversy is of little interest. While there is general unanimity among us that boarding-out and placing-out are the ideal systems the conditions incident to their successful operation are fully recognized. At the same time the fact that the institution is a necessity, for some years to come at least, is also recognized. We have already sufficiently indicated the value of the book to both those who are interested in the boarding- and placing-out systems and those who are interested in the problem of making institutional life resemble as nearly as possible the normal life of a child. It is in these aspects that the book will be most useful to American workers and students and can be cordially commended to them.

FRANCIS H. MCLEAN.

New York City.

The Seventh Earl of Shaftesbury, K. G., as Social Reformer. By EDWIN HODDER. Pp. 195. Price, \$1.00. New York, Chicago, Toronto: Fleming H. Revell Company, 1898.

Twelve years after the appearance of his three-volume biography of the Earl of Shaftesbury, Mr. Hodder has prepared a sketch of the most important aspect of his hero's career, namely, that of social reformer. The author tells his story in a vivid and impressive manner, with no attempt to explain the obscure motives or trace the remote effects of Shaftesbury's work. But in the brief allusions to his inner and domestic life, we see clearly the chief springs of his conduct; and in the simple account of "things done," we can but marvel at the variety, magnitude and far-reaching results of this one man's life-work.

Shaftesbury is a striking illustration of Mr. Kidd's contention that altruism is the only sufficient motive which has caused the "privileged classes" of the nineteenth century to yield to the "masses" their demands, and, indeed, that members of the privileged classes have themselves been most active in securing for the masses a share in their own privileges. Of high rank and illustrious descent, Shaftesbury devoted the sixty years of his life in

parliament to combats with his own order in behalf of the weak and defenceless. He obeyed his ancestral motto, "Love, Serve," and made altruism the dominant and abiding motive of his conduct. And his altruism was reinforced by, or founded upon, intense religious conviction. Like the Puritans of old, he believed in God as a personal, ever-present friend, and it is stated that his "every plan, every speech, every labour was laid upon the altar as an 'offering unto the Lord.'" Hence his title, "The Puritan Earl," and hence the secret of his intense earnestness and sustained enthusiasm. It was this, too, which made his public life eminent for its unyielding integrity. He could never be swerved aside from the pursuit of his purpose by any ministerial bait or consideration. In early life he repeatedly sacrificed his personal ambition for high office in the interests of his work, and in 1866, when he was offered the Chancellorship of the Duchy of Lancaster and a seat in the cabinet, he replied that "there were still remaining fourteen hundred thousand women, children and young persons to be brought under the protection of the Factory Acts, and until that was done he could not allow himself to be withdrawn from the work of his life."

In his political creed, he was a typical Conservative. He believed that the welfare of his country was based upon the crown, the hereditary peerage and the established church; he vigorously opposed the reform bills of 1832 and 1867, and the Ballot Act of 1872, and "always used the word 'Democracy' as a term of reproach." He detested, also, the policy of *laissez faire*, and did more than any other man in England to impose legislative restrictions on employment in factories and in mines.

In 1833, seven years after his entrance into Parliament, he became the champion of the famous Ten Hours Bill in behalf of factory operatives, and won a memorable victory after fourteen years of incessant struggle against the opposition of such men as Sir Robert Peel, Richard Cobden, John Bright and Mr. Gladstone. His triumph was increased, too, by a public recantation of their sentiments on the part of most of his opponents. This was only his initial victory, however, and he continued the struggle for thirty-four years, during which time he succeeded in placing restrictions on the employment of women and children in calico print works, mines and collieries, brickfields, workshops and as chimney-sweepers; and, finally, in 1867, he put an end to the wretched "gang" system of agricultural labor, thus giving, as he said, the crowning stroke to his lifelong efforts to bring all the occupations of the young and defenceless under the protection of the law.

His activity in behalf of the laboring classes was not confined to

the houses of parliament. As chairman of England's first Board of Health from 1848 to 1854, he showed conclusively that the cholera epidemic of those years was largely due to the unsanitary condition of lodging-houses and laborers' dwellings; and in the face of strenuous opposition from water companies, commissioners of sewers, guardians of the poor and the College of Physicians, he effected some important sanitary reforms. He first described, in 1851, the evils of lodging-houses, showed how a "model lodging-house" could be erected and maintained at a profit of 6½ per cent, and pushed through the first bill for the inspection and registration of lodging-houses; and his efforts were largely instrumental in effecting the movement for model artisans' dwellings, which culminated in the "Housing of the Working Classes Act" of 1885.

It was Shaftesbury, too, who took up, in 1828, the question of the existing and proper treatment of the insane, and was made chairman of the Board of Commissioners on Lunacy, a position which he occupied for more than half a century, and in which he succeeded in passing the two bills of 1845, "the Magna Charta of the Insane." Under these bills, Lord Shaftesbury and his board changed the state of the insane from a veritable *inferno* to its present merciful condition.

His private efforts in behalf of children are scarcely less memorable than the legislation he secured for them. For more than forty years he was president of "The Ragged School Union," and was a prime mover in developing its manifold activities, such as its refuges, training ships, shoe black brigades, industrial classes, farm school and colonial emigration. Space will not admit of even an enumeration of the many other social and church reforms which substantiate his biographer's claim that he was "*the Social Reformer of the Victorian era.*" It should not be neglected to observe, however, that one secret of his remarkable success as a reformer was his thorough personal study of the evils he sought to remove. His speeches and reports are mines of information regarding almost incredible evils in English society in the second and third quarters of this century; and Mr. Hodder deserves our thanks for weaving an account of many of these evils into his biography, for they help us to measure the humanitarian progress which has accompanied the material development of the last half century, as well as encourage us to seek earnestly for unsuspected evils in our own day and to work hopefully for their reform.

WILLIAM I. HULL.

Swarthmore College, Pa.